

INDIANA SOCIETY OF SONS *of the* REVOLUTION

Significance of the Sons of the Revolution
History of the General Society

Constitution and By-Laws Indiana Society

Instructions to Applicants and
List of Members



1911

HISTORY, CONSTITUTION, BY-LAWS
INSTRUCTIONS TO APPLICANTS
AND A LIST OF MEMBERS
OF THE

SOCIETY OF SONS OF THE REVOLUTION IN INDIANA

Compiled by Wm. Allen Wood



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1911

THE INDIANA SOCIETY OF SONS OF THE REVOLUTION.

The Society is:

(1) A patriotic society, perpetuating the memory of the brave deeds of the forefathers, promoting patriotism in the present time, educating the young, inspiring respect for the flag, and providing and erecting memorials to those whose services in the military, naval and civil life of the Colonies helped to bring about American independence.

(2) A genealogical and historical society, preserving lines of family descent and family historical data; also manuscripts, records and other documents relating to the Revolutionary period.

(3) A society for conserving pride in clean, strong and honorable family stocks, thereby giving men an ideal to live up to and to add to, tending to make them better men both in citizenship and in the home.

The Meaning and Ideals of the Sons of the Revolution.

A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants.

It is impossible not to respect the sentiment which indicates itself by those tokens.

It is a sentiment which belongs to the higher and purer part of human nature, and which adds not a little to the strength of the States.—Macaulay.

I propose to show in this book that a man's natural abilities are derived by inheritance, under exactly the same limitations as are the form and physical features of the whole organic world. Consequently, * * * it would be quite practicable to produce a highly gifted race of men by judicious marriages during several consecutive generations. * * * I conclude that each generation has enormous power over the natural gifts of those that follow, and maintain that it is a duty we owe to humanity to investigate the range of that power, and to exercise it in a way that,

without being unwise towards ourselves, shall be most advantageous to future inhabitants of the earth.—From “Hereditary Genius,” by Sir Francis Galton.

It is maintained by Helvetius and his set, that an infant of genius is quite the same as any other infant, only that certain surprisingly favorable influences accompany him through life, especially through childhood, and expand him, while others lie close folded, and continue dunces. * * * With which opinion, cries Teufelsdöckh, “I should as soon agree as with this other—that an acorn might, by favorable or unfavorable influences of soil and climate, be nursed into a cabbage, or the cabbage-seed into an oak. Nevertheless,” continues he, “I, too, acknowledge the all but omnipotence of early culture and nurture.”—From “Sartor Resartus,” by Carlyle.

Whether it be in character, disposition, energy, intellect or physical power, we each receive at our birth a definite endowment, allegorized by the parable related in St. Matthew, some receiving many talents, others few; but each person being responsible for the profitable use of that which has been entrusted to him—Second Huxley Lecture of Sir Francis Galton.

The chief moral trait of a winning race is stability of character. Primitive peoples are usually over-emotional and poised unstably between smiles and tears. They act quickly, if at all, and according to the impulse of the moment. * * * We recall Carlyle’s comparing Gallic fire, which is as the crackling of dry thorns under a pot, with the Teutonic fire, which rises slowly but will melt iron. In private endeavor perseverance, in the social economy the keeping of promises, and in the state steadfastness—these are the requisites of success, and they all depend on stability of character. * * * The superiority of a race cannot be preserved without pride of blood and an uncompromising attitude toward the lower races. * * * Since the higher culture should be kept pure as well as the higher blood, that race is stronger which, down to the

cultivator or the artisan, has a strong sense of its superiority.—
From "The Causes of Race Superiority," by Edward A. Ross.

The importance to human society of positive characteristics in the germ plasm needs little argument. All will admit the debt of society to the Bach family, containing musicians for eight generations, of which twenty-nine eminent ones were assembled at one family gathering; to the family of the painter Titian (Vecellio), with nine painters of merit; to the Bernouilli family, of Swiss origin, with ten members famous as mathematicians, physicists and naturalists; to the Jussieu family, of France, with five eminent botanists; to the Darwin family, which gave not only Charles Darwin, his eminent grandfather, Erasmus, and his cousin, Francis Galton, but also among the children of Charles, a mathematical astronomer of the first rank, a professor of plant physiology at Cambridge University, an inventor of scientific instruments of precision, and a member of Parliament; in this country to an Adams family of statesmen, an Abbott family of authors, a Beecher family of authors and preachers, and an Edwards family that has supplied this country with many of its great college presidents and educators, men of science, leaders in philanthropic movements, inventors, and leaders in the industrial world. Important as are these great families, their qualities represent only a small fraction of the powerful hereditary characteristics that are inherent in our best protoplasm. In this day of conservation, would that we might keep in mind that this protoplasm is our most valuable national resource, and that our greatest duty to the future is to maintain it and transmit it improved to subsequent generations, to the end that our human society may be maintained and improved.—From "The Influence of Heredity on Human Society," by Charles B. Davenport (Annals of the American Academy, Race Improvement in the United States).

Not to mention the exposure of weakling children by the various races, restrictions on marriage of one kind or another have been imposed by almost all peoples. * * * Since Christianity and civilization have emphasized the worth of the

individual, the voluntary elimination of the unfit has been limited to the execution of offenders against political or religious laws, and the forced segregation of certain other classes, like paupers, insane persons, idiots and lepers. * * * Eugenics includes, not only the prevention of unfit, but the conscious attempt to produce the more fit; indeed, it is in the latter sense that the word is most often used. Strictly speaking, however, it must include all attempts to improve the physical equipment of the individual in so far as he acquires it by heredity. The recent emphasis upon eugenics is a direct outcome of modern science. * * * Comte, Herbert Spencer, in fact nearly all modern philosophers, have laid emphasis on making this world better, without reference to what may happen in any other world. The culmination of this movement is found in such men as Nietzsche, Bernard Shaw and President Roosevelt. The Christ ideal is no longer one of religious contemplation, but of human perfection; the superman, working in a strenuous life to produce a better world here and now, is the one who attracts the admiration of men today. Science has aided this movement in another way by showing that, in the last century, too much emphasis was laid upon environment and too little upon heredity. Education, environment, can develop and modify; they cannot create. Modern biology shows how different organisms react upon the same environment; and that, by selecting individuals who react in certain ways, more can be accomplished than by merely changing the environment of the total number. * * * Nietzsche's definition of marriage, as the union of two with the object of producing beings higher than themselves, is beginning to be seriously considered. * * * That heredity counts for more than environment is shown by the importance attached to the former, as compared with latter, by the insurance companies. * * * As Professor Pearson says: "You cannot change the leopard's spots, and you cannot change bad stock to good; you may dilute it, possibly spread it over a wide area, spoiling good stock, but until it ceases to multiply it will not cease to be." * * * Immigration of undesirables contributes to what George William Curtis called the "watering of the nation's life-blood." One of America's greatest problems is how best to keep Teutonic stock and traditions in the ascendancy.

Just at this point I seem to hear something said of the colossal Teutonic conceit which thinks its race better than others. I frankly accept the challenge. I do believe that, in recent centuries, the Teutonic stock has been the finest in the world. The Iberic had its day; but compare the history of the Spanish-American republics for three hundred years with that of England, Germany, Scandinavia and the United States. If our country had been settled by Galicians, Croatians, Sicilians or Greeks, can anyone suppose that our institutions and achievements would have been what they have or that the movement toward political and religious liberty throughout all the world would have been the same? * * * If the facts show, as I believe they do, that a considerable proportion of the immigrants coming today are below the average of our citizenship, mentally, morally and physically, and if they have tended to lower that average, why is it ungenerous to say, "You shall not come faster than we can lift you to our level or higher, and those of you who are very far below our level shall not come until you fit yourselves for our conditions"? * * * The undesirables of Southern Europe and of Asia also multiply much more rapidly than the higher class peoples of Anglo-Saxon origin, so that the multiplication of the fittest among the latter should be encouraged at the same time we are restricting the entrance of the unfit among the former. * * * To sum up, the open hand may not be the most generous attitude, either toward our foreign-born citizens, toward present immigrants, toward future immigrants, or toward the world at large. In the words of Phillips Brooks: "If the world, in the great march of centuries, is going to be richer for the development of a certain national character, built up by a larger type of manhood here, then for the world's sake, for the sake of every nation that would pour in upon it that which would disturb that development, we have a right to stand guard over it."—Contracted from a paper on "Eugenics, Ethics and Immigration," by Prescott F. Hall.

The men who made their way to the British Isles have shown themselves the most masterful and achieving of the Germanic race, while their offshoots in America and Australia,

in spite of some mixture, show the highest level of individual efficiency found in any people of the Anglo-Saxon breed.
* * * There is no doubt that the form of society which a race adopts is potent to paralyze or to release its energy. In this respect Americans are especially fortunate, for their energies are stimulated to the utmost by democracy.—From “Causes of Race Superiority,” by E. A. Ross.

It is said that democracy is fighting against the best-determined and most peremptory of biological laws, namely, the law of heredity, with which law the social structure of monarchical and oligarchical states is in strict conformity. This criticism fails to recognize the distinction between artificial privileges transmissible without regard to inherited virtues or powers, and inheritable virtues or powers transmissible without regard to hereditary privileges. Artificial privileges will be abolished by a democracy; natural, inheritable virtues or powers are as surely transmissible under a democracy as under any other form of government. Families can be made just as enduring in a democratic as in an oligarchic state, if family permanence be desired and aimed at. The desire for the continuity of vigorous families, and for the reproduction of beauty, genius and nobility of character is universal. “From fairest creatures we desire increase,” is the commonest of sentiments. The American multitude will not take the children of distinguished persons on trust; but it is delighted when an able man has an abler son, or a lovely mother a lovelier daughter. That a democracy does not prescribe the close intermarriage which characterizes a strict aristocracy, so-called, is physically not a disadvantage, but a greater advantage for the freer society. The French nobility and the English House of Lords furnish good evidence that aristocracies do not succeed in perpetuating select types of intellect or of character.

In the future there will undoubtedly be seen a great increase in the number of permanent families in the United States—families in which honor, education and property will be transmitted with reasonable certainty; and a fair beginning has already been made. On the quinquennial catalogue of Har-

vard University there are about five hundred and sixty family stocks which have been represented by graduates at intervals for at least one hundred years. On the Yale catalogue there are about four hundred and twenty such family stocks, and it is probable that all other American colleges which have existed one hundred years or more show similar facts in proportion to their age and to the number of their graduates. There is nothing in American institutions to prevent this natural process from extending and continuing. The college graduate who does not send his son to college is a curious exception. American colleges are, indeed, chiefly recruited from the sons of men who were not college-bred themselves; for democratic society is mobile, and permits young men of ability to rise easily from the lower to the higher levels. But, on the other hand, nothing in the constitution of society forces men down who have once risen, or prevents their children or grandchildren from staying on the higher level if they have the virtue in them.

The interest in family genealogies has much increased of late years, and hundreds of thousands of persons are already recorded in printed volumes which have been compiled and published by voluntary contributions or by the zeal of individuals. In the Harvard University Library are four hundred and fifteen American family genealogies, three-quarters of which have been printed since 1860. * * * When some American Galton desires, in the next century, to study hereditary genius or character under a democracy, he will find ready to his hand an enormous mass of material. There are in the United States one hundred and forty-eight historical societies, most of them recently established, which give a large share of their attention to biography, genealogy, necrology and kindred topics.* Persons and families of local note, the settlement and development of new towns, and the rise of new industries are commemorated by these societies, which are accumulating and preserving materials for the philosophical historian who shall hereafter describe the social condition of a democracy which in a hundred years overran the habitable parts of a continent.

* Massachusetts and North Dakota are providing for recording family lines in one of the State departments.

Two things are necessary to a family permanence—education and bodily vigor, in every generation. To secure these two things, the holding and the transmission of moderate properties in families must be so well provided by law and custom as to be possible for large numbers of families. For the objects in view, great properties are not so desirable as moderate or even small properties, since the transmission of health and education with great properties is not so sure as with small properties. * * *

The holding and the transmission of property in families are, however, only means to two ends—namely, education and health in successive generations. From the first, the American democracy recognized the fact that education was of supreme importance to it—the elementary education for all, the higher for all the naturally selected; but it awakened much later to the necessity of attending to the health of the people. European aristocracies have always secured themselves in a measure against physical degeneration by keeping a large proportion of their men in training as soldiers and sportsmen, and most of their women at ease in country seats. In our democratic society, which at first thought only of work and production, it is now to be seen that public attention is directed more and more to the means of preserving and increasing health and vigor. Some of these means are country schools for city children, country or seaside houses for families, public parks and gardens, out-of-door sports, systematic physical training in schools and colleges, vacations for business and professional men, and improvements in the dwellings and the diet of all classes. Democracy leaves marriages and social groups to be determined by natural affiliation or congeniality of tastes and pursuits, which is the effective principle in the association of cultivated persons under all forms of government. So far from having any quarrel with the law of hereditary transmission, it leaves the principle of heredity perfectly free to act; but it does not add to the natural sanctions of that principle an unnecessary bounty of privileges conferred by law.

From this consideration of the supposed conflict between democracy and the law of heredity the transition is easy to my last topic; namely, the effect of democratic institutions on

the production of ladies and gentlemen. There can be no question that a general amelioration of manners is brought about in a democracy by public schools, democratic churches, public conveyances without distinction of class, universal suffrage, town-meetings, and all the multifarious associations in which democratic society delights; but this general amelioration might exist, and yet the highest types of manners might fail. Do these fail? On this important point American experience is already interesting, and I think conclusive. Forty years ago Emerson said it was a chief felicity of our country, that it excelled in women. It excels more and more. Who has not seen in public and in private life American women unsurpassable in grace and graciousness, in serenity and dignity, in effluent gladness and abounding courtesy? Now, the lady is the consummate fruit of human society at its best. In all the higher walks of American life there are men whose bearing and aspect at once distinguish them as gentlemen. They have personal force, magnanimity, moderation and refinement; they are quick to see and to sympathize; they are pure, brave and firm. These are also the qualities that command success; and herein lies the only natural connection between the possession of property and nobility of character. In a mobile or free society the excellent or noble man is likely to win ease and independence; but it does not follow that under any form of government the man of many possessions is necessarily excellent. On the evidence of my reading and of my personal observation at home and abroad, I fully believe that there is a larger proportion of ladies and gentlemen in the United States than in any other country. This proposition is, I think, true with the highest definition of the term "lady" or "gentleman"; but it is also true, if ladies and gentlemen are only persons who are clean and well-dressed, who speak gently and eat with their forks. It is unnecessary, however, to claim any superiority for democracy in this respect; enough that the highest types of manners in men and women are produced abundantly on democratic soil.

It would appear, then, from American experience that neither generations of privileged ancestors, nor large inherited possessions, are necessary to the making of a lady or gentleman.

What is necessary? In the first place, natural gifts. The gentleman is born in a democracy no less than in a monarchy. In other words, he is a person of fine bodily and spiritual qualities, mostly innate. Secondly, he must have, through elementary education, early access to books, and therefore to great thoughts and high examples. Thirdly, he must be early brought into contact with some refined and noble person—father, mother, teacher, pastor, employer or friend. These are the only necessary conditions in peaceful times and in law-abiding communities like ours. Accordingly, such facts as the following are common in the United States: One of the numerous children of a small farmer manages to fit himself for college, works his way through college, becomes a lawyer, at forty is a much-trusted man in one of the chief cities of the Union, and is distinguished for the courtesy and dignity of his bearing and speech. The son of a country blacksmith is taught and helped to a small college by his minister; he himself becomes a minister, has a long fight with poverty and ill-health, but at forty-five holds as high a place as his profession affords, and every line in his face and every tone in his voice betoken the gentleman. The sons and daughters of a successful shopkeeper take the highest places in the most cultivated society of their native place, and well deserve the pre-eminence accorded to them. The daughter of a man of very imperfect education, who began life with nothing and became a rich merchant, is singularly beautiful from youth to age, and possesses to the highest degree the charm of dignified and gracious manners. A young girl, not long out of school, the child of respectable but obscure parents, marries a public man, and in conspicuous station bears herself with a grace, discretion and nobleness which she could not have exceeded had her blood been royal for seven generations. Striking cases of this kind will occur to every person in this assembly. They are every-day phenomena in American society. What conclusion do they establish? They prove that the social mobility of a democracy, which permits the excellent and well-endowed of either sex to rise and to seek out each other, and which gives every advantageous variation or sport in a family stock free opportunity to develop, is immeasurably more beneficial

to a nation than any selective in-breeding, founded on class distinctions, which has ever been devised. Since democracy has every advantage for producing in due season and proportion the best human types, it is reasonable to expect that science and literature, music and art, and all the finer graces of society will develop and thrive in America, as soon as the more urgent tasks of subduing a wilderness and organizing society upon an untried plan are fairly accomplished.

Such are some of the reasons drawn from experience for believing that our ship of state is stout and sound ; but she sails—

* * * the sea
Of storm-engendering liberty—

the happiness of the greatest number her destined haven. Her safety requires incessant watchfulness and readiness. Without trusty eyes on the lookout and a prompt hand at the wheel, the stoutest ship may be dismantled by a passing squall. It is only intelligence and discipline which carry the ship to its port.—From an essay, *The Working of the American Democracy*, in “*American Contributions to Civilization*,” by Charles W. Eliot, former president of Harvard University.

It seems to me that the principal means of preserving useful families in democratic society ought to be fully discussed ; because the family, rather than the individual, is the important social unit ; because the perpetuation of sound families is of the highest social interest ; and because the democratic form of government is that form which in a few years, or a few generations, will prevail all over the civilized world. To that discussion I venture to contribute the following considerations :

It must be observed, in the first place, that the social freedom and mobility which permit every superior person to rise to his appropriate level in democratic society would be doubtful advantages if for every person or family which should rise another should sink. If society as a whole is to gain by mobility and openness of structure, those who rise must stay up in successive generations, that the higher levels of society may be constantly enlarged, and that the proportion of pure, gentle,

magnanimous and refined persons may be steadily increased. New-risen talent should reinforce the upper ranks. New families rising to eminent station should be additions to those which already hold high place in the regard of their neighbors, and should not be merely substitutes for decaying families. In feudal society, when a man had once risen to high rank, there were systematic arrangements, like primogeniture and entailed estates, for keeping his posterity in the same social order. A democratic society sanctions no such arrangements, and does not need them; yet, for the interests of the state, the assured permanence of superior families is quite as important as the free starting of such families.

Before going further, I ought to explain what I mean by good, superior family stocks. I certainly do not mean merely rich families. Some rich families are physically and morally superior; others are not. Obviously, in our country sudden and inordinate wealth makes it not easier, but harder, to bring up a family well. Neither do I have sole reference to professional or other soft-handed people who live in cities. On the contrary, such persons often lack the physical vigor which is essential to a good family stock. I have in mind sturdy, hard-working, capable and trustworthy people, who are generally in comfortable circumstances simply because their qualities are those which command reasonable material, as well as moral, success. I have in mind, for instance, a family whose members have multiplied and thriven in one New England village for 130 years, always industrious, well-to-do and respected, but never rich or highly educated, working with their hands, holding town and county offices, leading in village enterprises, independent, upright and robust. I have in mind the thousand family stocks which are represented by graduates, at intervals, for one hundred years or more, on the catalogues of Harvard and Yale colleges—families in which comfort, education and good character have been transmitted, if riches or high place have not. The men of a good family stock may be farmers, mechanics, professional men, merchants, or that sort of men of leisure who work hard for the public. But while I give this broad meaning to the term "good family stocks," I hold that one kind of family ought especially to be multiplied and per-

petuated, namely, the family in which gentle manners, cultivated tastes and honorable sentiments are hereditary. Democracy must show that it can not only ameliorate the average lot, but also produce, as the generations pass, a larger proportion of highly cultivated people than any other form of government.

What, then, are the means of perpetuating good family stocks in a democracy? The first is country life. In this regard, democracies have much to learn from those European aristocracies which have proved to be durable. All the vigorous aristocracies of past centuries lived in the country a large part of the year. The men were soldiers and sportsmen, for the most part, and lived on detached estates sparsely peopled by an argicultural and martial tenantry. They were oftener in camp than in the town or city. Their women lived in castles, halls or châteaux in the open country almost the whole year, and their children were born and brought up there. The aristocratic and noble families of modern Europe still have their principal seats in the country, and go to town only for a few months of the year. These customs maintain vigor of body and equability of mind. It is not necessary, however, to go to Europe to find illustrations of modes of life favorable to the healthy development and preservation of superior families. In the last century, and in the early part of this century, the country minister and the country lawyer in New England were often founders, or members by descent, of large and vigorous family stocks, in which well-being and well-doing were securely transmitted. Their lives were tranquil, simple, not too laborious and sufficiently intellectual; and their occupations took them much out of doors. They had a recognized leadership in the village communities where they made their homes, and also in the commonwealth at large. They took thought for education in general, and for the recruiting of their own professions; and they had a steady and uplifting sense of responsibility for social order and progress, and for state righteousness. In many cases they transmitted their professions in their own families. So excellent were these combined conditions for bringing up robust and capable families, that today a large proportion of New England families of con-

spicuous merit are descended on one side or the other from a minister or a lawyer.

In American society of today the conditions of professional and business life are ordinarily unfavorable to the establishment of families in the country. * * * A very practical question, then, is how to resist, in the interest of the family, the tendency to live in cities and in large towns. For families in easy circumstances there is no better way than that which European experience has proved to be good, namely, the possession of two houses, one in the country and the other in the city, the first to be occupied for the larger part of the year; but this method is costly, and involves a good many things not noticed at first sight. * * * During the past thirty years there has been in the Eastern States a great increase in the number of families using two houses, and the tendency in such families has been to spend a longer and longer time in the country or by the seaside.

The next change for the better to be noticed is the adoption of suburban life by great numbers of families, both poor and well-to-do, the heads of which must do their daily work in cities. Recent improvements in steam and electric railway transportation make it easy for a family man, whose work is in the city from eight or nine o'clock to five or six o'clock, to live fifteen or even twenty miles from his office or shop. The chances are strong that the death-rate in an open-built suburb, provided with good water and good sewers, will be decidedly lower than in the city; indeed, that it will not be more than from one-half to three-quarters of the city death-rate. In the suburb are better air, more sun and more tranquil life.

A third mode of combating the ill effects of density of population, and of giving city families some of the advantages of country life, is by increasing in cities the provision of public squares, gardens, boulevards and public parks. The city open square or garden is one thing, and the city park quite another; the former being properly an open-air sitting-room or nursery for the neighboring people, the second being a large piece of open **country** brought into the city. Both are needful in much larger number and area than it has been the custom to provide in American cities. It is important also to cultivate among our

people the habit of using all the squares and parks they have, for Americans are very far behind Europeans in the intelligent use of such reservations.

I venture to state next the proposition that a permanent family should have a permanent dwelling-place, domicile or home town. In older societies this has always been the case. Indeed, a place often lent its name to a family. In American society the identification of a family with a place is comparatively rare. In American cities and large towns there are yet no such things as permanent family houses. Even in the oldest cities of the East, hardly any family lives in a single house through the whole of a generation, and two successive generations are rarely born in the same house. Rapid changes of residence are the rule for almost everybody, so that a city directory which is more than one year old is untrustworthy for home addresses. The quick growth of the chief American cities, and the conversion of residence quarters into business quarters, partly account for the nomadic habits of their inhabitants; but the inevitable loss of social dignity and repose, and the diminution of local pride and public spirit, are just as grievous as if there were no such physical causes for the restlessness of the population. The human mind can scarcely attribute dignity and social consideration to a family which lives in a hotel, or which moves into a new flat every first of May.

In the country, however, things are much better. In the older States there are many families which have inhabited the same town for several generations, a few which have inhabited the same house for three generations, and many farms that have been in the same family for several generations; and in more and more cases prosperous men, who have made money in business or by their professions, return to the places where their ancestors lived, and repossess themselves of ancestral farms which had passed into other hands. In the country it is quite possible, under a democratic form of government, that a permanent family should have a permanent dwelling; and in any village or rural town such a family dwelling is always an object of interest and satisfaction. To procure, keep and transmit such a homestead is a laudable family ambition. It

can be accomplished wherever testamentary dispositions are free, and the object in view is considered a reasonable and desirable one. It must be confessed, however, that very few country houses in the United States have thus far been built to last. We build cheap, fragile and combustible dwellings, which, as a rule, are hardly more durable than the paper houses of the Japanese. Nevertheless, our families might at least do as well as the Japanese families, which are said to live a thousand or fifteen hundred years on the same spot, although in a series of slight houses.

The next means of promoting family permanence is the transmission of a family business or occupation from father to sons. In all old countries this inheritance of a trade, shop or profession is a matter of course; but in our new society, planted on a fresh continent, it has not been necessary thus far for every family to avail itself, in the struggle for a good living, of the advantage which inherited aptitude gives. But as population grows denser and competition for advantageous occupations grows more strenuous, and as industries become more refined and more subdivided, the same forces which have produced the transmission of occupations in families in Europe and Asia will produce it here. * * *

The most important of all aids in perpetuating sound family stocks is education. Whatever level of education a family has reached in one generation, that level at least should be attained by the succeeding generation. It is a bad sign of family continuance if a farmer, who was himself sent away from home to a country academy for two or three terms, does not give his son the same or a corresponding opportunity. It is a bad sign if a clerk in the city, who himself went through the high school, is content that his son should stop at the grammar school. It is a bad sign if a professional man, whose father sent him to college, cannot do as much for his son. Diminution of educational privileges in a family generally means either decline in material prosperity or loss of perception of mental and spiritual values. The latter loss is a deal worse than loss of property in its effect on family permanence; for low intellectual and moral standards are fatal to family worth, whereas countless excellent families meet with reverses in

business, suffer losses by flood or fire, or confide in untrustworthy persons, and yet survive with all their inherent mental and spiritual excellences. In a righteous democracy the qualities which make a family permanent are purity, integrity, common sense and well-directed ambition. Neither plain living nor rich living is essential, but high thinking is. Now, the ultimate object of education, whether elementary, secondary, or higher, is to develop high thinking. What, for example, is the prime object of teaching a child to read? Is it that he may be able to read a way bill, a promissory note, or an invoice? Is it that he may be able to earn his living? No! These are merely incidental and comparatively insignificant advantages. The prime object is to expand his intelligence, to enrich his imagination, to introduce him to all the best human types both of the past and of the present, to give him the key to all knowledge, to fill him with wonder and awe, and to inspire him with hope and love. Nothing less than this is the object of learning to read; nothing better or more vital than this is the object of the most prolonged and elaborate education. The improvement of the human being in all his higher attributes and powers is the true end; other advantages are reaped on the way, but the essential gain is a purified, elevated and expanded mind. We often hear it said that high school graduates have learned too much, or have been trained out of their sphere—whatever that may mean—and that colleges do not produce the captains of industry. Such criticisms fly very wide of their mark. They do not conform to the facts, and they betray in those who make them a fundamental misconception of the ultimate object of all education. The object of education and of family life is not to promote industry and trade; rather the supreme object of all industry and trade is to promote education and the normal domestic joys. We should not live to work, but work to live—live in the home affections, in the knowledge and love of nature, in the delights of reading and contemplation, in the search for truth, and in the worship of the beautiful and good. In urging this view of the object of education, I have presented the only argument needed to convince a fair-minded man that the family which would last must look to the education of its children. * * *

If adequate laws and institutions provide for the safe holding and transmission of property, whatever promotes thrift and accumulation of property in families promotes family permanence. Democracy distrusts exaggerated accumulations of property in single hands; but it firmly believes in private property to that extent which affords reasonable privacy for the family, promotes family continuance and gives full play to the family motive for making soil, sea and all other natural resources productive for human uses. Thus democratic legislation incorporates and protects savings banks, trust companies, insurance companies of all kinds, benefit societies and co-operative loan and building associations, which are all useful institutions for promoting thrift, if they are vigilantly watched and wisely controlled by the state. But the most direct legislative contribution to family permanence, apart from marriage and divorce laws, is to be found in the laws regulating the transmission of land, buildings, implements, wagons, vessels, household goods and domestic animals, both by will or contract and in the absence of will or contract. The great majority of families hold no other kinds of property than these, the ancient and universal kinds. Stocks and bonds, forms of property which have practically been created within forty years, are held only by an insignificant proportion of families; so that legislation affecting unfavorably the transmission of these new forms of property from one generation to another could not be very injurious to the family as an institution. For example, succession taxes on stocks and bonds might be imposed without serious harm. On the other hand, any legislation which should destroy or greatly impair the inheritable value of land, or of improvements on land, would be a heavy blow at family permanence, particularly in a state where land is for the most part owned by the occupiers. The farm, the village lot and the town or city house with its appurtenances and contents, constitute transmissible family property in the vast majority of cases. In the interests of the family, democratic legislation on inheritances should chiefly regard, not the few estates which are counted in hundreds of thousands of dollars, but the millions which are counted in hundreds of dollars. Inheritances of a few hundreds of dol-

lars have a great importance from the point of view of family permanence; for most inheritances are on that scale, and five hundred dollars means a favorable start in life for any young working man or woman. The proposal to destroy by taxation the transmissible value of land seems to be aimed at the few unreasonably rich, but it would strike hardest the frugal and hard-working millions.

Lastly, family permanence is promoted by the careful training of successive generations in truth, gentleness, purity and honor. It is a delightful fact that these noble qualities are in the highest degree hereditary, and just as much so in a democratic as in an aristocratic society. They are to be acquired also by imitation and association; so that a good family stock almost invariably possesses and transmits some of them. Truth is the sturdiest and commonest of these virtues; gentleness is a rarer endowment; purity and honor are the finest and rarest of them all. In a gentleman or lady they are all combined. Democratic society has already proved that ladies and gentlemen can be made much more quickly than people used to suppose; but since it has been in existence hardly one hundred years, it has not yet had time to demonstrate its full effect in producing and multiplying the best family stocks. It has already done enough, however, to justify us in believing that in this important respect, as in many others, it will prove itself the best of all forms of social organization.

Does any one ask, Why take so much thought for the permanence of superior families? I reply that the family is the main object of all the striving and struggling of most men, and that the welfare of the family is the ultimate end of all industry, trade, education and government. If the family under a democratic form of government is prosperous and permanent, the state, and civilization itself, will be safer and safer through all generations.—From an essay, *Family Stocks in a Democracy*, in "American Contributions to Civilization," by Charles W. Eliot.

A democratic structure of society imposes new duties on public education, and demands of it a great variety of new services. The freedom of individual action which character-

izes a democracy results in great inequalities of condition ; and the immense material resources of modern democratic society create an endless variety of occupations and grades of serviceableness, which match an endless variety of capacity in the individual citizens. Democratic wealth and democratic education combine to create among the citizens many different levels of serviceableness, and many different grades of physical refinement and mental cultivation. In a democracy education is the chief factor in determining the social classification, although birth contributes, since birth often determines the early material and spiritual environment.

The education of the child, as Rabelais, Montaigne, Comenius, Locke, Rousseau and Pestalozzi understood education, is the only way in a democracy of transmitting high position from one generation to another. The transmission of mere money will not accomplish this result ; and, moreover, intellectual and artistic tastes and personal excellences of body and soul are more surely transmissible than property. * * * The idea that useful knowledge can not be cultural must be dismissed. * * * In order to preserve what has already been won, collectivism must provide for the transmission not only of the skill of the artisan, but of his right spirit in work. * * * It demands that every kind of education shall produce useful men, filled with the spirit of serviceableness. * * * In education—which is a slow process—the attention of reformers is always concentrated upon modification, amelioration or transformation, and they are quite sure that these changes require for complete fulfillment, not days or years, but generations.

* * * Public education and the cultivation in selected individuals of the power to imagine, invent and co-ordinate have kept pace with the amazing material development of the nineteenth century.—Charles W. Eliot, former president of Harvard University, in "The Conflict Between Individualism and Collectivism in a Democracy."

It must be remembered that ability is not identical with eminence. Ability is the product of ancestry and training.

Eminence is an accident of social conditions.—From "The American People," by John R. Commons.

In education it is not sufficient to be merely accurate. It is necessary to hold fast to the highest ideal. Once this ideal gains control of a student's life, that student will undertake faithfully and courageously whatever duties lie before him, whether they concern his professional life, his social life, or his country's service.—From "The Educated Man and the State," by Henry S. Pritchett.

In any system of education, classic, scientific or manual, accuracy and idealism are far more important than mere knowledge. For the formation of habits of accuracy and the development of ideals are themselves the very essence of character-building.—From "Education and Religion," by Arthur T. Hadley, president of Yale University.

I would not be understood as advocating mere learning. The gentleman of culture who simply enjoys his culture and his superiority has no place in the world today. The scholar should be a patriot in a large sense. The age demands expression. The church is less than ever satisfied with mere subjective religious enjoyment, it engages in practical work for humanity. * * * Education is not education unless it stimulates self-activity.—From "American Problems," by James H. Baker.

"In France," said Sainte-Beuve, "the first consideration for us is not whether we are amused and pleased by a work of art or mind, nor is it whether we are touched by it. What we seek above all to learn is, whether we were right in being amused with it, and in applauding it, and in being moved by it." And Mr. Mathew Arnold, who translates this passage, adds that, "These are very remarkable words, and they are, I believe, in the main, quite true. A Frenchman has, to a considerable degree what one may call a conscience in intellectual matters; he has an active belief that there is a right and wrong in them, that he is bound to honor and obey the right, that he

is disgraced by cleaving to the wrong." The conscience that all the world has in moral matters, the Frenchman has also in intellectual—and especially in literary matters.

The intellectual conscience is necessary to the cultivation and conservation of good taste and the highest enjoyment in all things. It is the product of high intellectual power and discrimination and is fostered both by correct social and material environment and the tendencies that are latent in heredity.

The spirit of the Society of Sons of the Revolution is not to differentiate its members from society at large, but to be useful in a patriotic way and to preserve to its members all those advantages that belong to old families and long lines of descent, with the qualities that give those advantages. Thus the members may be stronger to assist in leavening society with those qualities that a worthy pride in clean and honorable family history and tradition contribute to the general welfare. This spirit is the spirit of morality and gentility and fellowship and not of snobbery and of narrow and conceited aristocracy. It is the spirit of aristocracy in the original and best meaning of that word, the spirit of the best citizenship. The Society's social motive is to preserve and cultivate in its members those refinements and forces of character that have distinguished the best people of all times and all nations.—From "The Book of the Sons of the Revolution in Indiana, Number Two."

BRIEF HISTORY OF THE GENERAL SOCIETY OF SONS OF THE REVOLUTION.

The Society of the Cincinnati was instituted at the cantonment of the American army on the Hudson River, the thirteenth day of May, 1783. The articles of association contained the following provisions: "To perpetuate, therefore, as well the remembrance of this vast event [American freedom and independence], as the mutual friendships which have been formed under the pressure of common danger, and in many instances cemented by the blood of the parties, the officers of the American army do hereby, in the most solemn manner,

associate, constitute and combine themselves into one society of friends, to endure as long as they shall endure, or any of their eldest male posterity, and in failure thereof, the collateral branches, who may be judged worthy of becoming its supporters and members."

All officers of the American army, as well as those who resigned with honor, after three years' service in the capacity of officers, or who had been rendered supernumerary and honorably discharged, in one of the several reductions of the army, or who had continued to the end of the war, and all French officers who served in the co-operating army under Count d'Estaing, or auxiliary army under Count de Rochambeau, and held or attained the rank of Colonel for such services, or who had commanded a French fleet or ship of war on the American coast, were entitled to become original members.

The Cincinnati is organically one society, but, for convenience, is subdivided into State societies, there being thirteen. A society was also instituted in France under the direct patronage of Louis XVI, but was dispersed in the Reign of Terror in 1793. On the original roll of membership appeared the names of nearly all the great historic military and naval characters of the Revolution. George Washington and Alexander Hamilton were early officers of the general society.

The establishment of the Cincinnati met with a most bitter opposition throughout the young nation. By Jefferson, Samuel and John Adams, Gerry, Jay, Franklin and many others distinguished in the civil departments of the government, it was denounced as an order of chivalry, making rapid strides towards an hereditary military nobility, sowing the seeds of vanity, ambition, corruption, discord and sedition. In 1784 several objectionable features of the organic law were recommended to be changed, but, notwithstanding these recommendations were embodied in a letter by General Washington to the State societies, and were endorsed by him, the changes were not made. Franklin got a new impression of the society when he returned from France, and on July 7th, 1789, he was elected a member of the Pennsylvania Society and participated in its meetings.

If maintained upon its present foundation, especially as re-

gards the succession, confined to the male order of primogeniture, the Cincinnati will, in time, become extinct. The Sons of the Revolution will then be called upon to perpetuate its glories and keep its memory green. It was in March, 1889, that Hamilton Fish, President-General of the Cincinnati, said, "I regard the Society of Sons of the Revolution as a younger brother of the Cincinnati, laboring to perpetuate the same principles and inheriting the same memories which belonged to the Cincinnati."

The origin of the Sons of the Revolution, the second patriotic society, built on a more permanent basis, is interesting.

With December 16th, 1873, the centennial of the Boston Tea Party, commenced a notable sequence of official and public celebrations commemorating the heroic occurrences in our great struggle for independence, which aroused to activity the hearts of those who cherished the deeds of their ancestors.

The Society of the Cincinnati had ceased to exist in most of the original States, and where it had retained its autonomy it had become inconsiderable in numbers, and, refraining from participation with other organizations in the celebration of national events, it had practically resolved itself into an exclusive social aristocracy, and lost its influence as a leader in the commemoration of the military campaigns of our history.

This condition of its affairs made a deep impression upon the minds of many who were jealous of the brilliant fame of that society, and it was hoped that the present advent of centennial years would be propitious for restoring that order to its original position of ascendancy.

Mr. John Austin Stevens presented the subject to the Honorable Hamilton Fish, the President-General, representing that there was no organized body, other than the Cincinnati, to take the lead in patriotic observances; that the dissolution of most of the State associations, and the rapidly decreasing membership of the others, most surely indicated the ultimate extinction of the entire Society, unless its doors were opened for an increase in numbers, and he urged that the institution be so amended that all male descendants of original subscribers, or of any officer who was entitled to membership, might be eligible for membership into that organization. The suggestion

was received in a kindly spirit, but Mr. Stevens was informed that the unanimous sentiment of the Cincinnati prohibited any departure from the precedents of nearly a century, and no change could be made from the established rule of eligibility.

Mr. Stevens was gravely impressed by these conditions.

Endowed with the profound erudition of the discriminating historian, with a thorough comprehension of the emotions and passions which control all human action, and gifted with that acuteness of philosophical reasoning which so surely arrives at unequivocal conclusions, he felt that the time was ripe for the organization of a great patriotic society upon the broadest foundations of association, catholic as to its membership in right of ancestors of the Revolution, and which might be made a factor for good in the direction of public affairs and the inculcation of principles of honor and patriotism in the hearts of the young.

With faith in the goodness of his cause, he presented the matter to those of his associates whom he knew to be in full accord with his sentiments, and on the eighteenth day of December, 1875, in the rooms of the New York Historical Society, a meeting was held to discuss the feasibility of this project.

The proposition of Mr. Stevens was heartily endorsed, and, by a happy inspiration, a name unique and descriptive was selected for the new society.

In 1765, on nearly the same spot, and under the vows of Masonic secrecy, was organized "The Sons of Liberty," whose purpose was resistance to the Stamp Act, and the insidious encroachment of England upon the rights of the Colonies. The movement spread rapidly from Boston to Savannah, and its members were the leaders in all those aggressive acts of opposition which finally compelled a repeal of the law.

The term "Sons of Liberty" was first used by Colonel Barre in one of his speeches before Parliament, denouncing its despotic course toward America.

In adopting the name, "Sons of the Revolution," the committee chose an appellation significant of its purpose to conserve those eternal principles of honor, patriotism, liberty and justice, the heritage from "The Sons of Liberty," and which

name we hope most devoutly will endure until time shall end.

A second meeting was had at the same place on January 15, 1876, when Mr. Stevens presented a constitution which, after thoughtful consideration, was unanimously approved and signed by all who were present.

This was the institution of the Society of Sons of the Revolution, and Mr. Stevens was requested to make such public announcement of the fact as he might think suitable. He issued the following circular letter:

"Sons of the Revolution:

"The society of the Cincinnati, founded at West Point by the officers of the Army of the Revolution in 1783, originally limited its membership to descendants of officers in the elder branch, and with a temporary and short variation from the rule, has ever maintained its restriction.

"The approach of the Centennial Anniversary of American Independence is an appropriate time for the formation of a society on a broader basis, which may include all descendants of those who served with the Army of the Revolution.

"The undersigned have formed themselves into a society under the name of

'SONS OF THE REVOLUTION,'

and invite the membership of all who, like themselves, are descendants of officers or soldiers of the Revolutionary Army.

"The object of the society is to take part in the Centennial Exhibition at Philadelphia.

"A meeting will be held for organization at the rooms of the New York Historical Society on the morning of Tuesday, the 22d of February, next (1876), at 12 o'clock.

"All persons having a right and desire to become members may send their names and the names of those they represent to the undersigned (Box 88, Station 'D,' New York Post Office).

JOHN AUSTIN STEVENS."

But few acceptances of this invitation were received, and, deferring further action, Mr. Stevens awaited with patience a more propitious occasion to present the features of this new society.

At the close of the year 1883, the centennial anniversaries

of the evacuation of New York, and of Washington's last meeting with his officers, were events which indicated to Mr. Stevens and his associates that the time had come for a successful and permanent establishment of the order.

Elaborate preparations were made for a dinner at Fraunce's tavern, to be given on December 4, 1883, in commemoration of the close of Washington's military career, in that affectionate and pathetic farewell to his officers, "With a heart full of love and gratitude, I now take leave of you. I most devoutly wish that your latter days may be prosperous and happy as your former ones have been glorious and honorable."

Here, at the time indicated, in the identical "long room" used by Washington and his men, assembled a company of representative New York citizens, gentlemen distinguished in the mercantile world and in the walks of science, literature, medicine, jurisprudence and the church.

A souvenir of this banquet is the white and gold Haviland porcelain turtle bowl, upon which was burned in blue the portrait of Washington, with the legend in red:

"COMMEMORATION FEAST,
IN HONOR OF THE ONE HUNDREDTH ANNIVERSARY
OF WASHINGTON'S FAREWELL TO HIS
OFFICERS, AT THE LONG ROOM,
FRAUNCES' TAVERN,
TUESDAY EVENING, DECEMBER 4, 1883."

The constitution of the Society of Sons of the Revolution was presented by Mr. Stevens and his associates, and it was received with enthusiastic acclaim. The original document was brought from the archives of the Historical Society where it had been deposited, and it was signed by all present who were eligible by Revolutionary descent, more than forty gentlemen affixing their signatures, and the New York Society was organized by the election of John Austin Stevens, President; John Cochrane,* Vice-President; Austin Huntington, Secretary, and George H. Potts, Treasurer.

On the twenty-ninth day of April, 1884, a certificate of incorporation was executed by the following gentlemen: John Austin Stevens, John Cochrane, Austin Huntington, George H.

* Member of the Society of the Cincinnati.

Potts, Frederick S. Tallmadge, George W. W. Houghton, Asa Bird Gardner, Thomas H. Edsall, Joseph W. Drexel, James Mortimer Montgomery, James Duane Livingstone, Alexander R. Thompson, Jr., and John Bleeker Miller, and on May 2, 1884, Judge George C. Barrett signed the certificate of incorporation.

Public attention was immediately attracted to this new society, and an increase of membership followed, not alone from New York, but from the adjoining states. At the annual election of 1884, Mr. Frederick Samuel Tallmadge was elected President, in which office he was continued for the remainder of his life, and George Washington Wright Houghton was chosen Secretary, serving until 1886, when he was succeeded by James Mortimer Montgomery. Upon the organization of the General Society at Washington, on April 19, 1890, Mr. Montgomery was elected General Secretary, but the great prosperity of the New York Society, resulting from his energetic labors, had been so marked that its members insisted he should continue in the charge of its affairs. In 1893, however, the accumulation of work in the General Society made it impossible for him to retain both positions, and he declined a reelection by New York.

At the time of the centennial celebration of the adoption of the constitution of the United States, this society had increased to upwards of four hundred members, and the material of which this membership was composed was of such substantial and good standing in the community that when a committee of two hundred was appointed by the Mayor from among the citizens of New York to take the management of the magnificent celebration, thirty-six of its members were found to be members of the Society of Sons of the Revolution. A number of them were again placed upon the most important sub-committees, and were intrusted with the most responsible and laborious duties. The Society itself was given the highest place of honor next to the Society of the Cincinnati, and paraded as an escort to the President to their full number.

Societies were next organized in Pennsylvania and the District of Columbia.

In the early part of 1890, the large increase of membership

in New York, Pennsylvania and the District of Columbia, and the unanimous manifestation of a desire for a closer bond of association between these societies, and the establishment of some general rules under which their proceedings might be harmonized, resulted in the appointment of committees from New York and Pennsylvania to consider the feasibility of a union, and report their joint action to their several societies. The committee appointed from New York consisted of George Clinton Genet, Chairman; Charles H. Woodruff, John J. Riker, John G. Floyd and Alexander R. Thompson, Jr. Pennsylvania appointed Richard McCall Cadwalader, Chairman; J. Edward Carpenter, J. Granville Leach, Clifford Stanley Sims and Herman Burgin.

At a conference of these committees in Philadelphia, February 12, 1890, to which was added Mr. Arthur Henry Dutton from the District of Columbia, the fundamental principles for a general society were evolved, and to Mr. Sims was given the honor of drawing a constitution.

Clifford Stanley Sims was a justice of the New Jersey Court of Errors and Appeals, and, for many years, President of the New Jersey Society of Cincinnati. In the draft of a constitution for the Sons of the Revolution, he took as a model the institution of the Cincinnati. A comparative analysis of the two instruments will disclose how closely he followed such of the sections of the institution as were appropriate for the new society, adopting, in many portions, the exact language of the original document; and in submitting the result of his labors, he stated that he had omitted provisions for amendments, believing the course pursued by the Cincinnati, for such emergencies, to be the best.

The constitution prepared by Mr. Sims received the approval of the Pennsylvania Society, by which it was unanimously ratified, and on the following April third, similar action was taken by the District of Columbia Society.

At a generally attended meeting of New York, held in the Masonic Temple on March 8, 1890, over which Mr. Tallmadge presided, the report of the joint committee, with a draft of the proposed constitution, was presented and enthusiastically approved and ratified, and in pursuance of such action, delegates

were appointed to meet representatives from Pennsylvania and the District of Columbia in joint convention.

A great reward was about to be received for the anxious thought and untired labors of eight years, by the establishment of a confederation, modeled upon the relations of the several states to the general government, and wherein the doctrine of state's rights was admitted to an extreme limit. Practically the only limitation upon the powers of the independent state societies was in the eligibility clause, which is as follows:

"Any male person above the age of twenty-one years, of good character, and a descendant of one who, as a military, naval or marine officer, soldier, sailor or marine, in actual service, under the authority of any of the thirteen colonies or states, or of the continental congress, and remaining always loyal to such authority, or a descendant of one who signed the Declaration of Independence, or of one who, as a member of the continental congress or of the congress of any of the colonies or states, or as an official appointed by or under the authority of any such legislative bodies, actually assisted in the establishment of American Independence by services rendered during the War of the Revolution, becoming thereby liable to conviction of treason against the government of Great Britain, but remaining always loyal to the authority of the colonies or states, shall be eligible to membership in the society."

So much has been said and written concerning the eligibility provisions for membership in the Society of Sons of the Revolution; and so many erroneous charges have been made—we charitably believe through misinformation—in regard to the collateral feature embraced in the constitutions of a few of our state societies, that it is thought a relation of that particular phase of our experiences may be proper in this place, although it anticipates by a few years the logical sequence of events.

Article 2 of the constitution of the parent society, adopted by that corporation prior to the organization of the General Society, contained the following clause:

"Provided further: That where there shall be no surviving issue in direct lineal succession from an officer, soldier, sailor, or marine who died or was killed while in actual service as aforesaid, or from an officer who received, by formal resolve,

the appropriation of the continental congress for Revolutionary services, or from a signer of the Declaration of Independence, the claim of eligibility shall descend and be limited to one representative at a time in the nearest collateral line of descent from such propositus, who may be otherwise qualified as herein required, and to be designated by the Society; and no other descendants in collateral lines shall be admitted in right of any services whatever."

One of the purposes of the organization of the society, as stated in the preamble, was "To perpetuate the memory of the men who, in military, naval or civil service, by their acts or council, achieved American independence," and it was felt not only to be an expression of gratitude for the sacrifice of such lives, but an act of justice to those who left no children or children's children, that their names should be perpetuated upon the records, with those, more fortunate, who left a loving posterity.

The second paragraph of the institution of the Cincinnati states that "The officers of the American army do hereby in the most solemn manner, associate, constitute and combine themselves into one society of friends, to endure as long as they shall endure or any of their eldest male posterity, and in failure thereof the collateral branches who may be judged worthy of becoming its supporters and members."

Following the precedent, New York adopted the provision for collateral representation; the restriction that only one representation should be received, was a safeguard against any honest charge of relaxation of the strict rule for admission.

The constitution of the New York society was so admirable in its general features, that it was the foundation for the constitutions of the other state societies, and in some of them this identical provision for a collateral representation was inserted, but only two or three states besides New York admitted any one to membership under this restriction.

At a meeting of the General Society in Faneuil Hall, on April 19, 1895, Mr. Rukard Hurd, of Minnesota, moved the adoption of the following, viz.:

"Resolved, That the General Society directs the attention of state societies whose constitutions contain eligibility

through collaterals, that the same is in conflict with the constitution of the General Society."

Mr. Charles Henry Jones, of Pennsylvania, seconded the motion and the resolution was unanimously adopted by states, as well as *viva voce*.

The collateral clause was subsequently eliminated from the several state constitutions and the matter has been forever put to rest.

It has been charged that Americans are a litigious people, and that no legislature or convention ever assembles without having among its number that ubiquitous individual who is always ready with an amendment to established rules of action; and the committee which passed upon the constitution drawn by Judge Sims, having before them the precedents of the Cincinnati, actuated by the same ideas that prevailed in the construction of that institution, and for the purpose of safeguarding the rights of the weaker states against undesired amendments to the constitution, which might be adopted by merely a majority vote of the preponderating Atlantic influence, very wisely omitted any mode or procedure for change or amendment, and as it is the law of the Cincinnati that no change can be made in its institution without the "unanimous vote of the representation of all the state societies," so was it intended in this constitution that no amendment could be made against the objection of a single state. This is most explicitly affirmed in the record of the proceedings of the General Society at Trenton, April 23, 1892, at New York, February 16, 1893, and at Baltimore, April 19, 1894, when the law was enunciated and unequivocally sanctioned that no amendment to the constitution of the General Society of Sons of the Revolution can become effective without the consent of all the state societies. This has been accepted as the general rule in all subsequent meetings; and, like the subject of collateral eligibility, it must undoubtedly be considered as the settled law of this organization.

At Washington, on the nineteenth day of April, 1890, in Chamberlin's Hotel, the deputies from the three societies of New York, Pennsylvania and the District of Columbia were called to order by Mr. Tallmadge, and that assemblage of dis-

tinguished gentlemen effected the consummation of the work so ardently desired. The General Society of Sons of the Revolution was established upon the broadest foundations of fraternal and ancestral association and state equality, and the following gentlemen were the first officers elected:

General President,
Ex-Governor John Lee Carroll, of Maryland.
General Vice-President,
Major William Wayne, of Pennsylvania.
General Secretary,
James Mortimer Montgomery, of New York.
Assistant General Secretary,
Timothy Matlack Cheesman, of New York.
General Treasurer,
Richard McCall Cadwalader, of Pennsylvania.
Assistant General Treasurer,
Arthur Henry Dutton, of the District of Columbia.
General Chaplain,
Daniel Cony Weston, D. D., of New York.

Mr. John Austin Stevens, the founder of the Society of Sons of the Revolution, belonged to the class of 1846, of Harvard University. He was grandson of Brevet-Colonel Ebenezer Stevens, of the Second Regiment, Continental Corps of Artillery in the Revolution, and is known as the accomplished founder of the Magazine of American History.

The National Society holds triennial meetings, the next being held in Washington, D. C., April 19, 1911.

A short history of the Indiana Society of Sons of the Revolution may be found in The Book of the Sons of the Revolution in Indiana, Number Two, which may be found in the city library and in the state library.

Note: A statement of the difference between this Society and the Society of Sons of the American Revolution is purposely omitted. The latter society has several times proposed a union, but there are points of difference which make a union impossible. The Sons of the American Revolution was organized in New York, April 30, 1889, and was incorporated in 1906. It absorbed a California society of descendants of Revolutionary patriots, called the Sons of Revolutionary Sires,

organized July 4, 1875, and oftentimes dates its own origin back to the time of birth of the latter organization. The New York or Empire State Society was organized February 11, 1890. Any person desiring information on this subject may consult the following:

An Explanation of Some of the Differences between the Society of Sons of the Revolution and the Society of Sons of the American Revolution. Printed by Allen, Lane and Scott, Philadelphia, 1890. The Army and Navy Journal October 17, 1891; circular letter of the New York Society, February 22, 1893; circular letter of the General Society, Baltimore, April 5, 1893; letter of the Massachusetts Society, October, 1896; Digest of the Proceedings of Meeting of the General Society at Philadelphia, April 19, 1897; Delegates' Reports to the Tennessee Society, October 19, 1897; Delegates' Reports to the Massachusetts Society, November 22, 1897.

CONSTITUTION, INDIANA SOCIETY.

ARTICLE I.

Name of Society.

The Society shall be known by the name, style and title of "Society of Sons of the Revolution in the State of Indiana."

ARTICLE II.

Objects.

The objects of the Society are social, educational and patriotic, and the Society is formed for the particular purpose of perpetuating the memory of the men who, in military, naval and civil service of the Colonies and of the Continental Congress, by their acts or counsel, achieved the Independence of the Country; and to further the proper celebration of the anniversaries of the birthday of Washington and prominent events connected with the War of the Revolution; to collect and secure for preservation the manuscripts, records and other documents relating to that period; to inspire the members of the Society with the patriotic spirit of their forefathers; and to promote the feeling of fellowship among its members.

ARTICLE III.

Membership.

Any male person above the age of 21 years shall be eligible to membership in this Society who is lineally descended from any ancestor as the propositus, who, either as a military, naval or marine officer, soldier, sailor or marine, or official in the service of any one of the thirteen original Colonies or States or of the National Government represented or composed of those Colonies or States, assisted in establishing American Independence during the War of the Revolution, between the 19th day of April, 1775, when hostilities commenced, and the 19th day of April, 1783, when they were ordered to cease.

Provided, That when the claim of eligibility is based on the service of an ancestor in the "minute men" or the "militia" it must be satisfactorily shown that such ancestor was actually called into the service of the State or United States and performed garrison or field duty; and,

Provided, That when the claim of eligibility is based on the service of an ancestor as a "sailor" or "marine" it must in like manner be shown that such service was other than shore duty and regularly performed in the Continental Navy, or the navy of one of the original thirteen States, or on an armed vessel, other than a merchant ship, which sailed under letters of marque and reprisal, and that such ancestor of the applicant was duly enrolled in the ship's company either as an officer, seaman or otherwise than as a passenger; and,

Provided, further, That when the claim of eligibility is based on the service of an ancestor as an "official" such service must have been performed in the Civil Service of the United States or of one of the thirteen original States, and must have been sufficiently important in character to have rendered the official specially liable to arrest and imprisonment, the same as a combatant, if captured by the enemy, as well as liable to conviction of treason against the government of Great Britain.

In the construction of this Article the Volunteer Aides-de-Camp of General Officers in Continental Service, who were duly announced as such and who actually served in the field during a campaign, shall be comprehended as having performed qualifying service.

The civil officials and military forces of the State of Vermont during the War of the Revolution shall also be comprehended in the same manner as if they had belonged to one of the thirteen original States.

No service of an ancestor shall be deemed as qualifying service for membership in this Society where such ancestor, after having assisted in the cause of American Independence, shall have subsequently either adhered to the enemy or failed to maintain an honorable record throughout the War of the Revolution.

No person shall be admitted as a member of this Society unless he be eligible under one of the provisions of this Article and unless of good moral character and adjudged worthy of becoming a member.

ARTICLE IV.

Officers.

The officers of the Society shall consist of a President, a First Vice-President, a Second Vice-President, a Third Vice-President, a Fourth Vice-President, a Secretary, a Treasurer, a Registrar, an Historian, a Chaplain, and a Board of Managers, who shall be chosen by ballot from among the members thereof annually to serve for the term of one year, or until their successors are elected and qualified.

Provided, That the tenure of office for any person shall not be more than two years in succession, and that no person shall be eligible for re-election to the office which he has held until one year has elapsed after the end of his term of service. This is not to apply, however, to the Board of Managers and the Historian.

ARTICLE V.

Board of Managers.

The Board of Managers of the Society shall be nineteen in number, namely: The President, the Vice-Presidents, the Secretary, the Treasurer, the Registrar, the Historian and the Chaplain, ex-officio, and nine others, who shall be chosen by ballot from among the members of the Society annually to serve for the term of one year and until their successors are elected and qualified. The Board shall have power to fill va-

cancies occurring in their own number, and to fill newly created offices between annual meetings.

ARTICLE VI.

Admission of Members.

Every application for membership shall be made in writing, subscribed by the applicant and approved by two members over their signatures. Applications shall contain or be accompanied by proof of eligibility, and such applications and proofs shall be submitted to the Board of Managers, who shall have full power to determine the qualifications of the applicant. Payments of the initiation fee and dues required by the By-Laws of this Society shall be prerequisites of membership.

ARTICLE VII.

Subjects Prohibited.

No question involving religious doctrine or the party politics of the day within the United States shall ever be discussed or considered in any meeting of the Society.

ARTICLE VIII.

Commemorations.

It shall be a standing regulation that the members shall, when practicable, hold a commemorative celebration and dine together at least once every year.

ARTICLE IX.

Seal and Insignia.

The Seal of the Society, the Insignia to be worn by the members and the rules governing the use of the latter, shall be such as are, or may be hereafter, prescribed by the General Society of Sons of the Revolution.

The Secretary shall be the custodian of the seal.

The Treasurer of the Society shall procure and issue the Insignia to the members and shall keep a record of all issued by him. Such Insignia shall be returned to the Treasurer by any member who may formally withdraw, resign or be expelled, but otherwise shall be deemed an heirloom.

No member shall receive more than one badge, unless to replace one, the loss or destruction of which shall first be satisfactorily established. The badge shall never be worn as an article of jewelry.

On occasions other than meetings for any stated purpose or celebration, members may wear a rosette of the prescribed ribbon and pattern in the upper button hole of the left lapel of the coat. The Treasurer shall procure and issue the rosettes to members.

ARTICLE X.

Alterations and Amendments.

No alterations or amendments of the Constitution of this Society shall be made unless notice thereof be duly given in writing, signed by the member proposing the same, at a meeting of the Society, and unless the same shall be adopted at a subsequent meeting by a vote of three-fourths of the members present, and in the notices issued for such meeting the fact shall be stated that a proposed amendment to the Constitution will be considered.

BY-LAWS, INDIANA SOCIETY.

SECTION I.

Fees, Dues and Contributions.

The initiation fee shall be two dollars; the annual dues three dollars, payable on or before the 1st day of October in each year.

Provided, That all new members shall pay pro rata from the date of their admission. The payment at one time of fifty (\$50) dollars shall constitute a life membership. The payment at one time of one hundred (\$100) dollars shall constitute a perpetual or endowed membership, and upon the death of any member so paying, the membership shall be held by his eldest son or such other descendant from the ancestor from whom he claims, as he may nominate; in failure of such nomination the Society may decide which of the descendants shall hold the membership; Provided, always, That the Society reserves to itself the privilege of rejecting any nomination that may not be acceptable to it. All those holding life or endowed memberships shall be exempt from the payment of the initiation fee and annual dues.

SECTION II.

Permanent Fund.

All life and endowed membership fees, as well as donations

which may be paid the Society, shall remain forever the use of the Society as a Permanent Fund, the income only of which may be expended.

SECTION III.

Annual Meeting.

The annual meeting of the Society shall be held in the city of Indianapolis, on the 19th day of October (except when that day is a Saturday or Sunday, when the date shall be left to the discretion of the Board of Managers), at which a general election of officers and managers by ballot shall take place. In such election a majority of the ballots given for any officer or manager shall constitute a choice; but if, on the first ballot, no person shall receive such majority, then a further balloting shall take place, in which a plurality of votes given for any officer or manager shall determine the choice.

SECTION IV.

Quorum.

At all meetings of the Society eight (8) members shall constitute a quorum for the transaction of business. The ayes and nays shall be called at any meeting of the Society upon the demand of five members.

SECTION V.

President.

The President—or, in his absence, the Vice-Presidents in their order, or, in the absence of all, a Chairman pro tempore—shall preside at all meetings of the Society and shall have a deciding vote, in case of a tie. He shall preserve order and decide all questions of order, subject to an appeal to the Society. The President shall be, ex-officio, a member of all committees.

SECTION VI.

Secretary.

The Secretary shall conduct the general correspondence of the Society. He shall notify all members of their election and of such other matters as may be required of the Society. He shall have charge of the Seal, Certificate of Incorporation, Constitution, By-Laws and Records of the Society and shall issue certificates of membership. He, together with the presiding officer, shall certify all acts of the Society and in proper

cases authenticate them under seal. He shall affix the Seal to all properly authenticated certificates of membership and transmit them without delay to the members for whom they shall be issued. He shall, under the direction of the President or Vice-President, give due notice of the time and place of all meetings of the Society and attend the same. He shall keep fair and accurate records of all the proceedings and orders of the Society and shall give notice to the several officers of all votes, orders, resolutions and proceedings of the Society affecting them or appertaining to their respective duties. He shall be Secretary of the Board of Managers and keep the record of their meetings in the regular minute book of the Society.

SECTION VII.

Treasurer.

The Treasurer shall collect and deposit the funds and securities of the Society in a reliable bank to the credit of said Society. Said funds shall be used for no other purpose than for said Society. Out of these funds he shall pay such sums as may be ordered by the Society or by the Board of Managers. He shall keep a true account of his receipts and payments, and at each annual meeting shall render a statement to the Society when a committee shall be appointed to audit his accounts. He shall give such bond as the Board of Managers shall require.

SECTION VIII.

Registrar.

The Registrar shall keep a roll of members and in his hands shall be lodged all the proofs of membership qualification and all the historical and other papers of which the Society may become possessed; and he, under the direction of the Board of Managers, shall make copies of such similar documents as the owners thereof may not be willing to leave permanently in the keeping of the Society.

SECTION IX.

Chaplain.

The Chaplain shall be a regularly ordained minister of a Christian denomination and shall perform such duties as ordinarily appertain to such office.

SECTION X.

Historian.

The Historian shall procure from the Secretary, the Registrar, and other reliable sources, historical papers, or other reliable data, and carefully compile a history of the Society from its organization; and transcribe the same in a book, which shall be the property of the Society. He shall keep a detailed record of the events happening within the Society, which shall include a list of the members admitted during the year, and present the same to the Society at each annual meeting, together with the yearly necrological list and suitable biographies of the deceased members. He shall edit and prepare for publication such historical addresses, essays, papers, and other documents of an historical character, which the Secretary may be required to publish.

SECTION XI.

Board of Managers.

The Board of Managers shall consist of nineteen members, namely: The President, the Vice-Presidents, the Secretary, the Registrar, the Treasurer, the Historian and the Chaplain, ex-officio, and nine other members. At least five members of the entire Board shall be residents of the city of Indianapolis, Indiana. All the Board shall be elected at the annual meeting. They shall elect their own Chairman. In case of a vacancy in any of these offices the Board may fill it until the next election. They shall judge of the qualifications of the candidates for admission to the Society and upon the recommendation of the Committee on Admissions shall have power to elect the same to membership. They shall, through the Secretary, call special meetings at any time upon the written request of three members of the Society and at such other times as they see fit. They shall recommend plans for promoting the objects of the Society, shall digest and prepare business and shall authorize the disbursement and expenditure of unappropriated money in the treasury for the payment of the current expenses of the Society. They shall generally superintend the interests of the Society and perform all such duties as may be committed to them by the Society. At each annual meeting of the Society they shall make a general report. At all meetings of the

Board of Managers four members shall constitute a quorum for the transaction of business.

SECTION XII.

Amendments.

No alteration of the By-Laws of the Society shall be made unless such alteration shall have been proposed at a previous meeting and shall be adopted by a majority of the members present at any meeting of the Society, five days' notice thereof having been given each member.

SECTION XIII.

Order of Business.

At all meetings of the Society and of the Board of Managers the following order of business shall be observed, so far as may be applicable.

1. Prayer by the Chaplain.
2. Reading of minutes of prior meetings not previously acted upon.
3. Election of officers and managers when necessary.
4. Reports of Officers.
5. Reports of Committees.
6. Unfinished business.
7. Miscellaneous business.

SECTION XIV.

Committee on Admissions.

The Chairman of the Board of Managers shall appoint annually three members thereof as a Committee on Admissions, whose duty it shall be to pass upon the qualifications of applicants for admission to the Society and to submit a report thereof to the Board of Managers.

SECTION XV.

Expulsion and Suspension.

The Board of Managers shall have power to expel any enrolled member of this Society who, by conduct unbecoming a gentleman and a man of honor, or by an opposition to the interests of the community in general or of this Society in particular, may render himself unworthy to continue a member; or who shall persistently transgress, or without good excuse, wilfully neglect or fail in the performance of any obligation enjoined by the Constitution, By-Laws or any standing rule

of this Society: Provided, That such member shall have received at least ten days' notice in writing of the complaint preferred against him and of the time and place for hearing the complaint and have been thereby afforded an opportunity to be heard in person.

Whenever the cause of expulsion shall not have involved moral turpitude or unworthiness any member thus expelled may, upon the unanimous recommendation of the Board of Managers, but not otherwise, be restored to membership by the Society at any meeting.

The Board of Managers shall drop from the roll the name of any enrolled member of the Society who shall be two years in arrears in payment of dues and who, on notice to pay the dues, shall fail and neglect to do so within thirty days thereafter; and upon being thus dropped his membership shall cease and determine; but he may be restored to membership at any time by the Board of Managers on his application therefor and upon his payment of all such arrears and of the annual dues from the date when he was dropped to the date of his restoration. The Board of Managers may also suspend any officer from the performance of his duties for cause, which proceeding must be reported to the Society and acted upon by it within thirty days, either by revision of the suspension or removal of the suspended officer from office, or otherwise the suspension shall cease.

SECTION XVI.

Resignation.

No resignation or withdrawal from membership by any member enrolled in this Society shall become effective as a release from the obligations thereof, unless consented to and accepted by the Board of Managers.

SECTION XVII.

Disqualification.

No person who may be enrolled as a member of this Society shall be permitted to continue in membership when the proofs of claim of qualification by descent shall be found to be defective and insufficient to substantiate such claim or not properly authenticated. The Society or Board of Managers may, at any time after thirty days' notice to such person to properly

substantiate or authenticate his claim, require the Secretary to erase his name from the list of members, and such person shall thereupon cease to be a member; Provided, He shall have failed or neglected to comply satisfactorily with such notice.

Where the Board of Managers shall direct the erasure of a person's name for a cause comprehended under this section such person shall have the right of appeal to the next annual meeting of the Society; but he shall not be restored to membership unless by a vote of three-fourths of the members present on that occasion, or at a subsequent meeting to which the consideration of the appeal may have been specially postponed.

SECTION XVIII.

Service of Notices.

It shall be the duty of every member to inform the Secretary by written communication of his place of residence, his postoffice address and of any change thereof.

Service of any notice under the Constitution or By-Laws upon any member of the Society, addressed to him at his last recorded place of residence or postoffice address and forwarded by mail, shall be deemed sufficient service of such notice.

SECTION XIX.

Elections.

The Board of Managers in their discretion may appoint a nominating committee to select members to be voted for as officers of the Society at the annual meetings. Said selections shall be purely advisory and shall in no way prevent any member from voting for any other member for any office in the Society. The voting shall be by ballot and the person receiving the majority of all votes cast shall be declared elected.

SECTION XX.

Delegates to the General Society.

Delegates to the General Society shall be chosen by the members of this Society at its meeting next preceding that of the General Society; and, failing such choice, shall be selected by the Board of Managers.

SECTION XXI.

Decease of Members.

Upon the decease of any member notice thereof and time and place of the funeral shall be given by the Secretary by

mail or publication, and it shall be the duty of members when practicable to attend the obsequies. Any member, upon being informed of the death of another member, shall see that the Secretary is promptly notified of the fact.

The Board of Managers are empowered and directed to purchase a flag of standard size and present it to the family of each deceased member to be preserved as an heirloom.

SECTION XXII.

Local Societies.

When five or more members of this Society, residing within proximity, outside of Indianapolis, petition the Board of Managers, it may authorize and empower such petitioners to form a local Chapter, to be known as _____ Chapter of the Society of Sons of the Revolution in the State of Indiana. Such Chapter, when authorized, may adopt such local regulations and by-laws as to it may seem proper, provided that such regulations do not conflict in any particular with the Constitution of the General Society or with the Constitution and By-Laws of the Society of the State of Indiana. The officers of local chapters shall be a President, a Vice-President, a Secretary, a Treasurer and an Executive Committee. The senior officer may attend the meetings of the Board of Managers of the Indiana State Society, notice whereof shall be sent to him by the Secretary of the State Society.

SECTION XXIII.

Certificate of Membership.

Every member, upon the payment of a fee of one dollar, shall be entitled to receive a certificate of membership, which shall be authenticated by the President and Secretary and countersigned by the Registrar of the Society and to which the Seal of the Sons of the Revolution shall be affixed. The certificate shall be in form following:

SONS OF THE REVOLUTION IN THE STATE OF INDIANA

Be it known that _____
of _____ by right of descent
from _____ of _____

who aided in achieving American Independence during the War of the Revolution, has been duly admitted to membership in the Society of Sons of the Revolution in the State of Indiana, this ----- day of ----- in the year of our Lord ----- and of the Independence of the United States of America the one hundred and -----

President.

(Seal.)

Secretary.

Registrar.

INSTRUCTIONS TO APPLICANTS.

The application must be presented singly, upon the form issued by the Society.

The record of the ancestor's military service should be given fully but concisely.

It is not necessary to show the pedigree any further back than the ancestor who served in the war.

The Society does not accept encyclopedias, genealogical works, or town or county histories, except such as contain **rosters**, as authorities for proofs of service.

In referring to printed works, the volume and page should be given.

Reference to authorities in manuscript must be accompanied by certified copies, and authentic family records must be submitted, if required.

Every application must be signed by applicant and sworn to by him, and it must be endorsed by two members of the Society.

When the applicant is not personally known to any member of the Society whom he can ask to recommend his application, he must submit to the Secretary, when he files his papers, the names of two reputable citizens of the State to whom he refers by permission.

When an applicant claims descent from more than one

Revolutionary ancestor, then a supplementary application must be made for each ancestor.

Supplementary claims are to be treated in form and procedure precisely as original applications. There is no extra cost for filing supplementary claims.

The officers of the Society will render assistance, when called upon, in making search to find proof of ancestor's services.

To begin to make a search for proofs, the applicant must know the State the ancestor served from, and in writing officials simply ask "for the military service of A. B., said to have been a soldier in the Revolutionary War," and they will inform you what rank they find and any other data the records show. Also give the name of town or county he served from, if you know, and officer he served under.

The Indiana State Library contains many volumes of records of the Revolution from all the original States, and records are also to be found in the Indianapolis City Library. Some of the books one might consult are Heitman's Historical Register (if the ancestor was an officer), Saffel's Records of the Revolution, the Indiana G. A. R. Register (1908), which contains a list of Indiana Revolutionary pensioners. When a name of a Revolutionary soldier can be found in any State or government publication, or in any record whose authority is unquestioned, a reference to the publication, with the volume and page number, is as satisfactory as a certificate from State or Government officers. In visiting a library, ask for all books containing rolls of soldiers from the State in which you are interested.

If the ancestor was granted a pension for services in the Revolutionary War, a certificate, giving ancestor's military history, may be secured by addressing the Commissioner of Pensions at Washington. No charge is made for such certificate.

The Adjutant General's office, War Department, Washington, D. C., has a card index of all Revolutionary soldiers whose service is recorded in muster rolls in possession of the War Department, and will furnish information without charge.

Correspond with the following officials and others named, in the various States, for certificates of military service and the fees for search and for furnishing the certificate:

Vermont—Consult "Rolls of Soldiers in the Revolutionary War, 1775 to 1783." Write Adjutant General of Vermont, Montpelier.

New Hampshire—Consult "State Papers of New Hampshire," Vols. XIV to XVII. Write Secretary of State, Concord.

Massachusetts—Write Secretary of the Commonwealth, Boston. See "Massachusetts Soldiers and Sailors in the Revolutionary War." Many records in State House, Indianapolis.

Rhode Island—Write Secretary of State, Providence. No charge for making research. Where name is found and certificate furnished, \$1.50. Consult "Vital Record of Rhode Island," Vol. XII, and "Revolutionary Defenses in Rhode Island."

Connecticut—This State has published a very complete roster, containing 27,000 names. Address Adjutant General, Hartford. Charges a small fee for a certificate, usually \$1. See "Connecticut men in the Revolution," and publications of the Historical Society.

New York—This State has published a roster, containing 40,000 names, which volume is in the State Library at Indianapolis. Consult "New York in the Revolution," and "New York Archives," Vol. 1.

New Jersey has very complete records. Write Adjutant General, Trenton. Consult "New Jersey Men in the Revolution."

Pennsylvania—Write State Librarian, Harrisburg, for certificate. The charge will be from \$1 to \$3, according to the length of research. Consult "Pennsylvania Archives."

Delaware—Write Secretary of State, Dover. The charge for making copies is 2 cents per line, and \$1 for certificate. Consult "Papers of the Historical Society of Delaware," Vols. XIII to XVI.

Maryland—Write Commissioner of the Land Office, Annapolis, who will make search for name for 25 cents, and 75

cents additional for furnishing certificate. Also see "Maryland Archives," Vols. 11, 12, 16, and "Record Journal of the Council of Safety," etc., Vol. 18.

Virginia—See "Saffel's Records of the Revolution" and "The Virginia Magazine." The Revolutionary records in this State are very meager, and it is difficult to find anything. Information consists mainly of the records of land bounty warrants, which were issued by the State to the soldiers who served three years or more. Write Mr. W. G. Stanard, 314 West Carey street, Richmond, Va., a gentleman highly recommended, who has given considerable attention to tracing Virginia genealogies, and who will make a search of everything there is available at the State Capitol to find the name, for which he charges \$5, to be paid in advance. If he finds the name he will furnish certificate of whatever he finds without additional cost.

North Carolina—It is difficult to get data from this State. The legislature made a large appropriation to gather data of the Revolution, but it resulted in more Colonial history. There is a list of Continental troops in the Continental Line and of Officers with dates of commissions, numbering less than 700. Write State Auditor, Raleigh, N. C.

South Carolina—There are no rosters in existence of the Revolutionary soldiers from this State. "Gregg's History of the Old Cheraws" and "Saffel's Records of the Revolutionary War" contain some names of officers and privates from this State. Address A. S. Salley, Jr., Secretary State Historical Commission, Columbia, S. C.

Georgia—Write Secretary, Georgia Historical Society, Savannah, for information of Georgia soldiers. That society has books and manuscripts which contain much useful information relating to the Revolutionary period. Also see Third Report of the D. A. R. (Senate Document 219, 2d Sess. 56th Congress), containing roll of Georgia soldiers.

DECEASED MEMBERS OF THE SOCIETY OF SONS OF THE REVOLUTION IN INDIANA.

Benjamin Harrison.....	Indianapolis
Jesse Claiborne Tarkington.....	Indianapolis
Eugene A. Robison.....	Greenwood
Benjamin D. Miner.....	Indianapolis
Rev. Charles N. Sims.....	Liberty
William S. R. Tarkington.....	Indianapolis
Albert C. Jennison.....	Crawfordsville
William C. Smock.....	Indianapolis
William Henry Wright.....	Indianapolis
Maurice Thompson.....	Crawfordsville
Moses Gates (original son).....	Valparaiso
William Douglas (original son).....	Logansport
Joseph Moore (original son).....	Bedford
Dorsey L. Anderson.....	Greencastle

MEMBERS OF THE SOCIETY OF SONS OF THE REVOLUTION IN THE STATE OF INDIANA.

Bishop John Hazen White.....	Michigan City
John Grenville Mott.....	Michigan City
Edmund L. Brown.....	Seymour
William L. Elder.....	201 Saks Building
John D. Pugh.....	Shelbyville
Dr. H. Alden Adams.....	14 West Ohio Street
John M. Lilly.....	Weston, Mass.
James H. S. Lowes.....	When Building
John W. Minor, Jr.....	Indianapolis
Albert O. Lockridge.....	Greencastle
Claude L. Thompson.....	Crawfordsville
Levi A. Barnett.....	Danville
Charles S. Tilton.....	Flat 4, 425 N. Delaware Street
Henry Van Brunt.....	Terre Haute
William Allen Wood.....	State Life Building
Albert G. Snider.....	227 South Meridian Street
Leslie D. Clancy.....	75 North Ritter Avenue
M. H. Ingram.....	Winamac
Col. John T. Barnett.....	2001 North Delaware Street
Benjamin Kelsey.....	1508 College Avenue
Rev. Allan B. Philpott.....	Flat 2, The Vendome
David M. Parry.....	Golden Hill
Rev. Lewis Brown.....	65, The Rink
Eddy M. Campbell.....	American National Bank Building
Louis J. Blaker.....	2344 North Meridian Street
Barton W. Cole.....	5654 East Washington Street
Hiram B. Patten.....	427 Lemcke Building
R. Carl Minton.....	2621 Ashland Avenue
Gen. Charles Henry Noble.....	2104 North Alabama Street

Maj. Fletcher E. Marsh.....	Syracuse
Richard H. Sullivan.....	Wichita, Kan.
Charles F. Remy.....	1603 Park Avenue
Jared R. Buell.....	128 West 20th Street
Dr. Leon T. Leach.....	1511 North Meridian Street
Theodore W. Barhydt.....	Terre Haute
Dr. M. M. Boggs.....	Macy
Scott V. Smith.....	1119 North Capitol Avenue
Capt. William E. Hayward.....	919 North Capitol Avenue
Newton Booth Tarkington.....	1100 North Pennsylvania Street
Ernest B. Cole.....	1936 Broadway
Claude G. Richie.....	1844 North Delaware Street
Worth W. Pepple.....	Michigan City
Col. Russell Benjamin Harrison.....	Newton Claypool Building
Dr. Harry E. Smock.....	Franklin
Louis B. Ewbank.....	State Life Building
George B. Lockwood.....	Marion
Nicholas McCarty Harrison.....	1519 North Pennsylvania Street
Henry D. Pierce.....	1415 North Meridian Street
Edward L. McKee.....	1503 North Pennsylvania Street
Warren David Cole.....	Paris, Illinois
Charles S. Levings.....	Paris, Illinois
Albert E. Martz.....	Arcadia
Henry Allen Luce.....	Cody, Wyoming
Capt. William E. English.....	Hotel English
Meredith Nicholson.....	1500 North Delaware Street
Charles W. Moores.....	1918 North Pennsylvania Street
Henry Waite Colgan.....	1140 North New Jersey Street
Gen. William J. McKee.....	1213 North Delaware Street
William Lowe Bryan.....	Bloomington
Frank B. Fowler.....	K. P. Castle Hall
Judge Hileary Q. Houghton.....	Shoals
Inman H. Fowler.....	Spencer
Lieut. Guy Eugene Buckner.....	Mooresville
Capt. Charles Leo Barry.....	404 Lemcke Building
Dr. Edwin G. Kyte.....	Methodist Hospital
Alexander Hamilton.....	Clark's, Louisiana
Sanford D. Farrabee.....	2402 North Pennsylvania Street
Charles J. Lynn.....	3509 Washington Boulevard
Arthur J. Hamrick.....	Greencastle
Capt. Charles S. Maltby.....	5423 Julian Avenue
Samuel T. Conkling.....	Indiana Pythian Building
Andrew Jackson Hedges (original).....	Richmond
Gen. Charles A. Garrard.....	1211 Broadway
Col. Theodore J. Loudon.....	Bloomington
Maj. William M. Loudon.....	Bloomington
Wellington Alexander Clark (original).....	Crown Point
Henry B. Heywood.....	1506 North New Jersey Street
John P. Heywood.....	1506 North New Jersey Street

Horace C. Starr.....	1708 North Pennsylvania Street
Capt. Milton Garrigus.....	Kokomo
Stuart Eagleson.....	2301 Prairie Avenue, Chicago
Dr. Jewett V. Reed.....	416 East 1th Street
James A. Woodburn.....	Bloomington
Albert C. Jennison, Jr.....	Crawfordsville
Sidney F. Daily.....	519 West McCarty Street
Thomas A. Daily.....	1017 Lemcke Building
Albert M. Bristor.....	901 Law Building
Bennett B. Bobbitt	2450 Park Avenue
Rev. Henry Webb Johnson.....	South Bend
Henry C. Churchman.....	1914 North Delaware Street
William J. Greenwood.....	Newton Claypool Building
Eugene B. Scofield.....	146 North Pennsylvania Street
Curtis G. Shake.....	Vincennes
George L. Stebbins.....	608 Board of Trade Building
Paul Comstock.....	Richmond
Judge Charles T. Hanna.....	1017 Lemcke Building
Frank M. Steele.....	Shoals
Augustin Boice.....	1505 North Delaware Street
Capt. Robert H. Tyndall.....	106 North Pennsylvania Street
Judge Robert W. McBride.....	State Life Building
Arthur N. Shoup.....	418 East 19th Street
William C. Van Arsdel.....	Greencastle
Charles N. Williams.....	Farmers' Trust Company
Franklin Landers Bridges.....	1205 Park Avenue
Charles Sumner Clancy.....	3555 North Pennsylvania Street
Capt. Herbert W. McBride.....	State Life Building
Thomas T. Moore.....	Greencastle
Granville C. Moore.....	Greencastle
Mark Dennis.....	1619 North Alabama Street
William L. Bridges.....	830 North Pennsylvania Street
Albert P. Smith.....	128 East Washington Street
Marshall T. Levey.....	44 South Pennsylvania Street
Seymour L. Davis.....	20 East Michigan Street
Howe S. Landers.....	1008 Odd Fellow Building
Albert S. Pierson.....	3239 North Pennsylvania Street
Dr. Ralph S. Chappell.....	605 Traction Terminal Building
Edward A. Remy.....	Seymour
Robert C. Ramsay.....	Hotel English
Elliott R. Tibbets.....	237 East Ohio Street
William Henry Parkinson.....	Rensselaer
Ralph M. Ketcham.....	1008 Odd Fellow Building
Herbert L. Whitehead.....	3440 Central Avenue
Joseph A. Minturn.....	835 Indiana Pythian Building
Judge Alexander C. Ayres.....	500 Indiana Trust Building
Larned Irwin Snodgrass.....	1701 North Alabama Street
Ovid Butler Jameson.....	1029 North Pennsylvania Street
John Tarkington Jameson.....	1029 North Pennsylvania Street

William Franklin Landers.....	1832 North Pennsylvania Street
Daniel W. Layman.....	1219 North New Jersey Street
Alexander M. Stewart.....	816 North Meridian Street
Richard M. Smock.....	507 East 21st Street
William Allen Moore.....	1723 Talbott Avenue
Robert Layman Dorsey.....	1219 North New Jersey Street
John W. Ramsay.....	704 North Capitol Avenue
Harvey B. Stout, Jr.....	Meridian Heights

OFFICERS OF THE SOCIETY FROM ITS ORGANIZATION

SEPTEMBER 30, 1897.

1897.

President.....	Jesse Claiborne Tarkington
Vice-President.....	John Grenville Mott
Secretary.....	Harold Taylor
Treasurer.....	John D. Pugh
Registrar.....	Dr. H. Alden Adams
Chaplain.....	Rt. Rev. John Hazen White
Chairman Board of Managers.....	William Line Elder

1898.

President.....	Jesse Claiborne Tarkington
Vice-President.....	John Grenville Mott
Secretary.....	William Allen Wood
Treasurer.....	Benjamin D. Miner
Registrar.....	Dr. H. Alden Adams
Chaplain.....	Rt. Rev. John Hazen White
Chairman Board of Managers.....	William Line Elder

1899.

President.....	Jesse Claiborne Tarkington
Vice-President.....	John Grenville Mott
Secretary.....	William Allen Wood
Treasurer.....	Benjamin D. Miner
Registrar.....	Dr. H. Alden Adams
Chaplain.....	Rt. Rev. John Hazen White
Chairman Board of Managers.....	William Line Elder

1900.

President.....	Jesse Claiborne Tarkington
Vice-President.....	John Grenville Mott
Secretary.....	William Allen Wood
Treasurer.....	Benjamin D. Miner
Registrar.....	Dr. H. Alden Adams
Chaplain.....	Rev. Allan B. Philputt
Chairman Board of Managers.....	William Line Elder

1901.

President.....	William Line Elder
Vice-President.....	John Grenville Mott
Secretary.....	John W. Minor, Jr.
Treasurer.....	Benjamin D. Miner
Registrar.....	Charles Sewall Tilton
Chaplain.....	Rev. Lewis Brown
Chairman Board of Managers.....	Jesse Claiborne Tarkington

1902

President.....John Grenville Mott
 Vice-President.....David M. Parry
 Secretary.....Leslie Dale Clancy
 Treasurer.....Dr. Harry Alden Adams
 Registrar.....Charles Sewall Tilton
 Chaplain.....Rev. Lewis Brown
 Chairman Board of Managers.....Col. John T. Barnett

1903.

President.....William Allen Wood
 Vice-President.....Newton Booth Tarkington
 Secretary.....Ernest Byron Cole
 Treasurer.....Dr. Harry Alden Adams
 Registrar.....Scott Voss Smith
 Chaplain.....Rev. Stanley C. Hughes
 Chairman Board of Managers.....Col. John T. Barnett

1904.

President.....Rev. Allan B. Philputt
 Vice-President.....Meredith Nicholson
 Secretary.....Louis J. Blaker
 Treasurer.....Hiram B. Patten
 Registrar.....Scott Voss Smith
 Chaplain.....Rev. Lewis Brown
 Chairman Board of Managers.....Col. John T. Barnett

1905-1906.

President.....Louis J. Blaker
 First Vice-President.....William Lowe Bryan
 Second Vice-President.....Bishop John Hazen White
 Third Vice-President.....Lemuel Ford Perdue
 Fourth Vice-President.....Hileary Q. Houghton
 Secretary.....Leslie Dale Clancy
 Treasurer.....Hiram B. Patten
 Registrar.....Dr. Leon T. Leach
 Historian.....Ernest Byron Cole
 Chaplain.....Rev. Lewis Brown
 Chairman Board of Managers.....Col. John T. Barnett

1906-1907.

President.....Rev. Lewis Brown
 First Vice-President.....Capt. William E. English
 Second Vice-President.....John G. Mott
 Third Vice-President.....David M. Parry
 Fourth Vice-President.....R. Carle Minton
 Secretary.....Hiram B. Patten
 Treasurer.....Frank B. Fowler
 Registrar.....Henry W. Colgan
 Historian.....Ernest B. Cole
 Chaplain.....Rev. Charles N. Sims
 Chairman Board of Managers.....Col. John T. Barnett

1907-1908.

President	Col. John T. Barnett
First Vice-President	William Lowe Bryan
Second Vice-President	Meredith Nicholson
Third Vice-President	John Grenville Mott
Fourth Vice-President	Newton Booth Tarkington
Secretary	Hiram B. Patten
Treasurer	Frank B. Fowler
Registrar	Henry Waite Colgan
Historian	Charles L. Barry
Chaplain	Allan B. Philputt
Chairman Board of Managers	William Line Elder

1908-1909.

President.....	William Lowe Bryan
First Vice-President.....	Dr. H. Alden Adams
Second Vice-President.....	Rt. Rev. John Hazen White
Third Vice-President.....	John G. Mott
Fourth Vice-President.....	Alexander Hamilton
Secretary.....	Leslie D. Clancy
Treasurer.....	Hiram B. Patten
Registrar.....	William C. Smock
Historian.....	Charles L. Barry
Chaplain.....	Rev. Lewis Brown

Board of Managers.

Chairman, Col. John T. Barnett.	
Samuel T. Conkling	Chas. A. Garrard
Edward L. McKee	William L. Elder
Louis J. Blaker	Rev. Allan B. Philputt
Col. Russell B. Harrison	Inman H. Fowler

1909-1910.

President.....	David McLean Parry
First Vice-President.....	James Albert Woodburn
Second Vice-President.....	Gen. Charles Henry Noble
Third Vice-President.....	Newton Booth Tarkington
Fourth Vice-President.....	Rev. Lewis Brown
Secretary.....	Capt. Charles S. Maltby
Treasurer.....	Hiram B. Patten
Registrar.....	Bennett B. Bobbitt
Historian.....	Capt. Charles L. Barry
Chaplain.....	Rev. Henry Webb Johnson

Board of Managers.

Chairman, Col. John T. Barnett.	
William Allen Wood	Charles T. Hanna
Samuel T. Conkling	Rev. Allan B. Philputt
Maj. Charles A. Garrard	Henry C. Churchman
William L. Elder	Col. Russell B. Harrison

1910-1911.

President.....	Hiram B. Patten
First Vice-President.....	Horace C. Starr

Second Vice-President.....	George B. Lockwood
Third Vice-President.....	Albert O. Lockridge
Fourth Vice-President.....	Paul Comstock
Secretary.....	Albert M. Bristol
Treasurer.....	Charles Sumner Clancy
Registrar.....	Mark Dennis
Historian.....	Charles L. Barry
Chaplain.....	Rev. Lewis Brown

Board of Managers.

Chairman, William Allen Wood

Charles T. Hanna
 Charles J. Lynn
 Samuel T. Conkling
 Charles A. Garrard

Robert W. McBride
 Col. Russell B. Harrison.
 William L. Elder
 Col. John T. Barnett

Memorials and Other Property of Historic Interest Owned or Erected by the Sons of the Revolution.

Fraunces' Tavern, of Colonial and Revolutionary fame, corner of Broad and Pearl streets, New York City, purchased and restored by the New York Society. Washington bade farewell to his officers here, December 4, 1783.

Statue of Nathan Hale, by Macmonnies, erected in City Hall Park, New York, which was a parade ground for Washington's troops in 1776.

Bronze memorial, in high relief, erected in Annapolis in honor of the French who assisted in securing American independence.

Bronze memorial, commemorating the battle of Long Island and marking the line of defense.

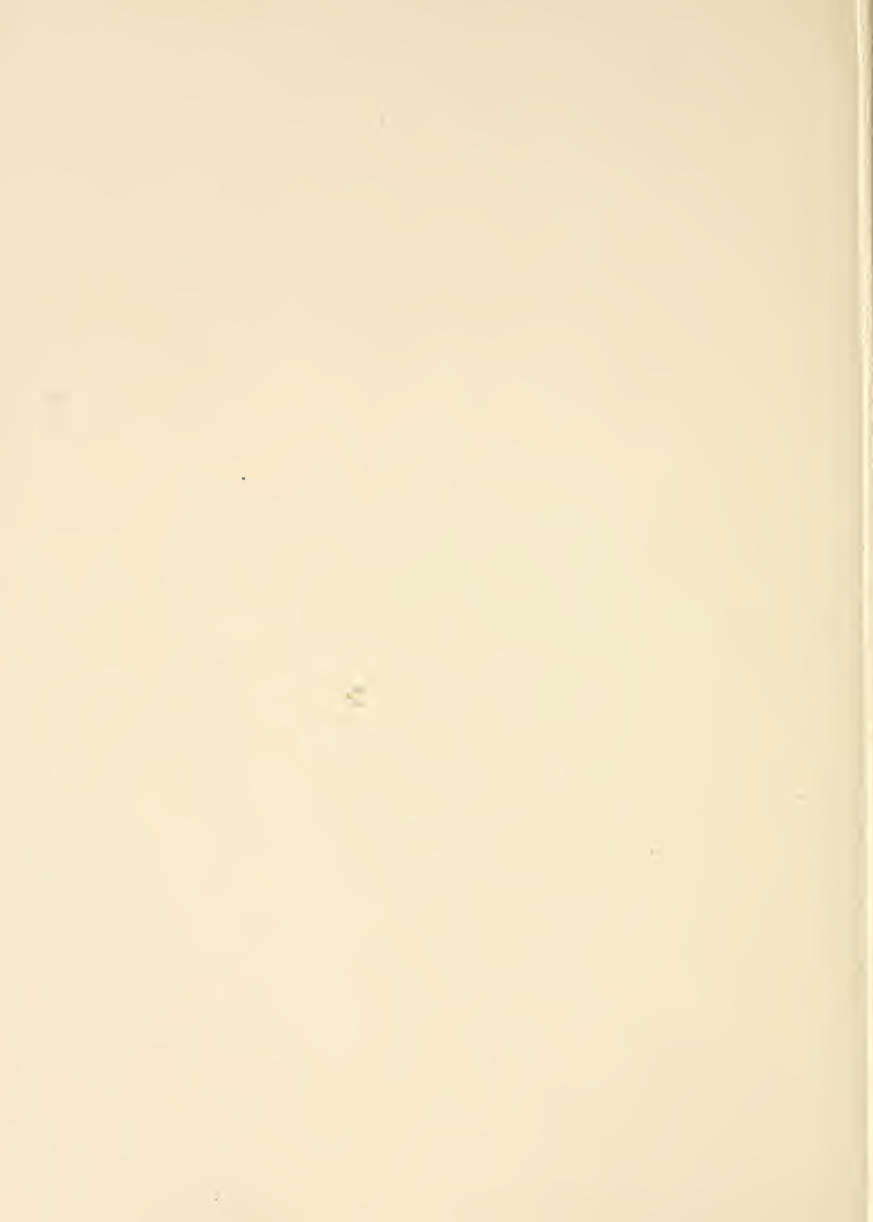
Bronze tablet, commemorating the battle of Harlem Heights, erected on the walls of Columbia University, New York.

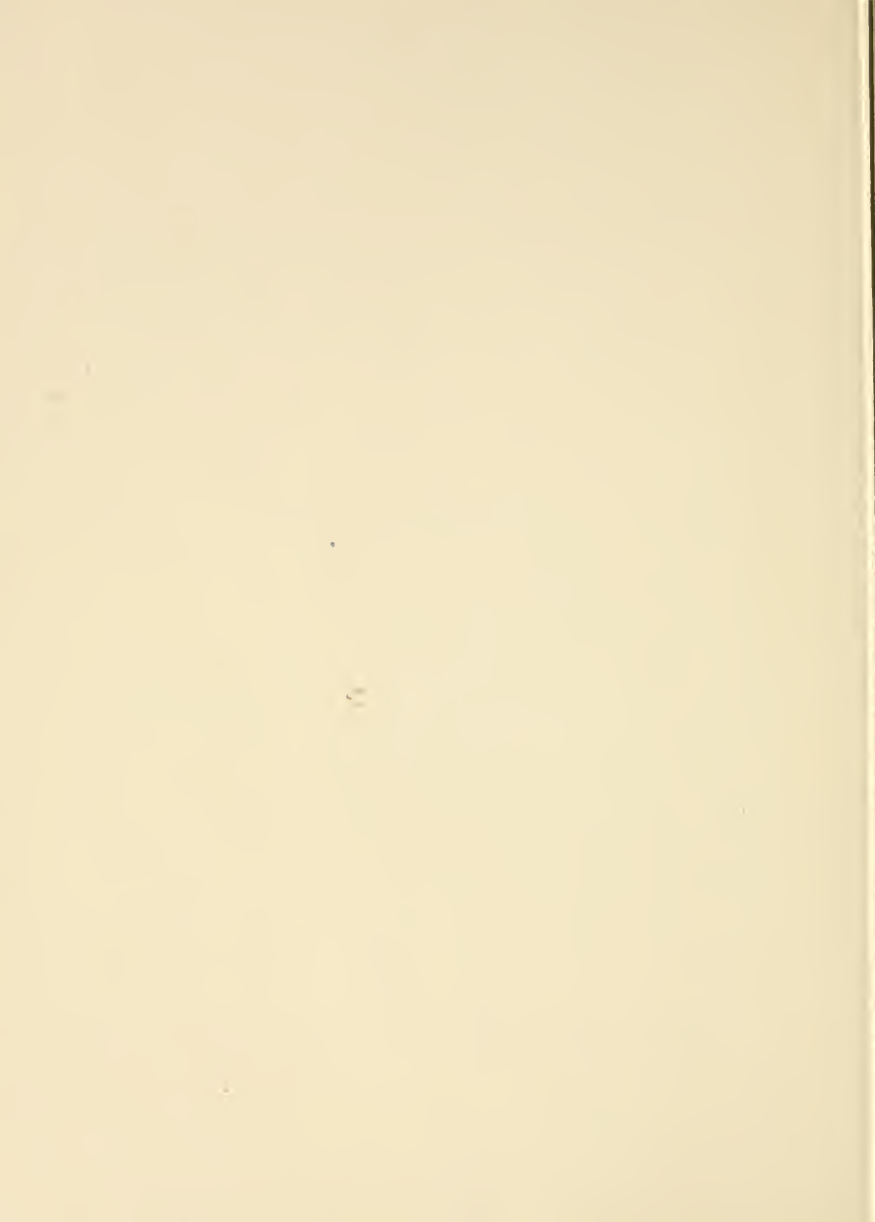
Bronze tablet, to mark American encampments in 1776, erected on the walls of the College of the City of New York.

Bronze tablet, Nassau Hall, Princeton University; two bronze tablets to perpetuate memory of Revolutionary events in Charleston, South Carolina, and many other memorials.



For application papers address WILLIAM
ALLEN WOOD, Chairman, Membership Com-
mittee, 712 State Life Building, Indianapolis.







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